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The Golden Rule Against the Rule of Gold

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(The Divine in Socialism)

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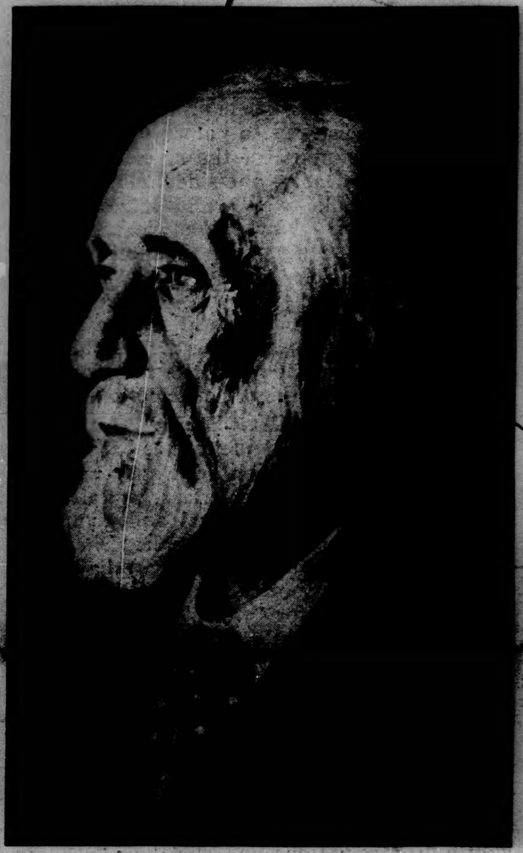

Reginald Fenton

The question was asked: "In view of the obviously world-compelling power of the personalities who represent the fact of 'capitalism' and confronted with the age-old moral sanctions engrained by the conventions of religion and law into the very being of every self-respecting person, and behind which the legal principle of Economic Privilege (and its manifestation, the fact of 'private property') sits entrenched—By what THINKABLE means can you hope to effect the SOCIALISTIC REVOLUTION, which demands—as its sine qua non—not merely the reform of particular abuses of the Principle of Privelege and of the incidence of the fact of private property, but the total ABOLITION of the principle of Economic Privilege and the whole Legal Institution of Private Property?"

I answer: "There is but one rationally thinkable Power which can or will effect this thing; and that Power will effect it quite 'naturally,' as naturally as childbirth. It is because of its 'naturalness' that we, with perfect propriety, call Modern Socialism 'scientific.' The Power behind it is Evolutional Inevitability. 'THE DIVINE IN SOCIALISM.' That Power, through the Ages, has used the two Categorical Necessities of Human Existence as its persisting 'means' of societary evolution. 'Evolution' has reached a climax, and the 'Mutation,' prophesied by President Taft, is now about due. The factors for its 'projection' are all but fully in train, and the specific and immediate means through which that Power aforesaid will effect the Cataclysmic Mutation in the premises, is divinely foretold to be, and therefore WILL be, a species of Pentecostal Revolution in Public Opinion as to the Ethic of Economic Property-Right."

Economic Determinism

It is a legitimate sociological inference that the human animal cannot function as human, except in association with his kind. Man is the Social Animal. Man, in the state of association, is irresistibly dominated by two impulses: first, to provide for the life-sustenance of HIS "society;" that is, to provide means of social unity and peace; and, secondly, to produce means to sustain the lives of the members of the association, individually; that is, means of social comfort. (The "peace" and the "happiness" declared in Luke ii:14.) This is the Natural Law of Human Evolutional Continuity.

The societarial exploitation of the specific local facilities ("capital" and "industry") for the production of both of these means, inexorably determines the general character of the political, ethical and social manifestations of human life of each specifically separate "association," great or small. This appears sociologically the fact as to every society of historic record; is experimentally observable fact today; and we must therefore assume it to be of the very nature and force of things that "economy" and "policy" reciprocating, will, forever, so condition the premises. This is the law of evolutionary environment, or, as it is more recently styled, the "Law of Economic Determinism."

The "subject" of the law of economic determination is not properly the individual human animal, but the Collective Human Mind. Economic Determinism is the Divine Method ("the nature and the force of things") according to which all products of the life activities of the human mind become mathematically grouped and combined towards the determination of the Divine Problem of the Socialization of the Human Race in Its Entirety. And since this problem is under solution through the medium of the flowing current of the physically manifested portion of the Collective Human Mind, that is to say, the men and women in bodily fact, functioning in the stewardship of this planet (whilst another portion of the "collective human mind" dimly glimmers back upon us from out of the mists of the "past," and the remainder vibrates, "ready to become," amidst the darknesses of the "future")—the working out of the problem is fundamentally "ethical;" BUT PHYSICAL ECONOMICS ARE ITS ULTIMATE TERMS.

True and Conventional Ethics

But what is "ethics?" Experimental observation discloses that ethics of nature, that is, Divine Law self-expressed in the facts of the Universe, is a "science" which man has not yet experimentally achieved. But, in the flowing stream of history and present fact, "conventional" ethics is an "art!" Ethics as "art" (Luke xii:1) is the flowing, transitory, unstable code of currently sanctioned formulas as to the individual's duty to his "society," reciprocated by the duty of his society to the "individual." Apart from the hypostatic factor, "society," ethics can have no existence, either as science or art. Conventional ethics, being man's device, are local; the Divine Social Law is universal.

The Two Social Classes

Every means of scientific investigation shows that under the strains and stresses of the reciprocating modes of evolutionary energy, every human association has "naturally" (seemingly automatically) divided itself into two "classes" (Gen. ii:21-22), a dominant class and a subjected class. And, also, it appears that with equal uniformity and universality, consequences arising out of this state of "classification" (Genesis iii:6) have disintegrated each and every "system" of association and, partly by the process and partly out of the disintegrated elements disrupted and sloughed off by this perennial state of Social "sickness and dying," new associations have, glidingly, come into existence, to go through exactly the same series of evolutionary play. This is experimental fact of history.

Today we are passing through the phase of the death of the greatest and strongest (Matt. xi:11) System of Association that the "world" has ever experienced or produced, The Capitalistic System of Civilization, in its own proper form.

The Evolution of Capitalism

This, the most perfectly organized Institutional Form which the human mind, persuaded by its "passions," can ever attain to, has, from far off Ages, evolved to its present state and condition through all the preceding forms of "society," and, so evolving, its "spirit" (Gen. iii:1) has gradually exhausted them and disintegrated them by the feverously active but corroding virus of its determining principle. Through all the Ages "capitalism" has fed upon their vitalities and grown by their decay, WHEN, and IN PROPORTION as their specialized productivity of the means of unity and comfort increased beyond the desires or intelligence of THE DOMINANT CLASS (as to each "society" respectively) to apply and consume them within the limits of the "association."

Though the new forms or systems of human association which appeared by evolution out of the decay of preceding forms were not (till lately) the "capitalistic" form, but outwardly were characterized by "dominants" specifically other than that which we today know and distinguish by the term "capitalism," nevertheless, close observation and analysis discloses that, as the evolutionary process advanced, the Capitalistic Spirit became more and more palpably developed in each successive form of Social Order, until, through the British revolution of the XVIIth, the American and French revolutions of the XVIIIth, and the neo-American and pan-German revolutions of the '60's and '70's of the XIXth century, Capitalism, in its own proper form, emerged as the dominant "system" in civilization, and (seemingly) of its own proper evolutionary force, has enmeshed the entire Societary World of mankind into the SEMBLANCE of an inchoate Societary Unit.

Capitalism Nearly Dead Ripe

"Capitalism" can do no more. Its Cosmic Function is almost exhausted. Its seed is in the ear. It is precipitating itself to a cataclysmic death (Matt. viii:32). This is of the "Eternal Necessities," because, since there are no more dissociated societarial factors (in the physical) to be evolutionarily assembled by the life-action of the "capitalistic spirit" that functionary must be VIOLENTLY EJECTED (Luke x:18 and Luke xi:22) from the Societary Scheme—NOT by "step-by-step" evolution, but by cataclysmic Mutation. Then a new "societary principle" must enter to possess the world and weld to a concrete integrity of organization and animate to SOLIDARITY of Societarial life the Universal Body of Associated Mankind which the capitalistic spirit has, at last and (seemingly) by its own proper "ethical" power, assembled, and today holds together by strong and tyrannous "bands of death."

More than once I have bracketed the word "seemingly." Why? Because through all the Ages, even to this consummation, the spirit of capitalism has functioned by powers which could determine transient factors only, but could not combine them towards the realization of eternal ends. Or, to state the fact otherwise, could achieve results of local and individual application, but could not have any conscious part in the Divine scheme of the Common Good of ALL mankind.

Economics Control Ethics

Reviewing the process of the Ages in these premises by scientific induction, we find, in all forms of human association, that under the duress of the two axiomatic natural "necessities"—first of preserving "society" (human unity) and next of preserving the "individual selfhood" (personal life), the conditions and mode of the production, and the system of the application (the consumption) to these "ends" of the necessaries produced by social action; so condition and reflect upon the rational human mind that they "compellingly" mould the character of our current "notions" of "good and evil" and "right and wrong"—our ethics—in the subjective; which in re-turn inexorably determine and specify our current objective "life," "liberty" and "happiness;" which three states of existence, together, constitute all "reality" of our "natural" all, as "men;" though other things seem to be "reality" to us as "animals" (Matt. vi:33).

These unchanging "necessities" are "image and likeness" of the action of the Divine Mind witnessing for itself in Nature; but the unstable systems of society (conventional ethics) are current image and likeness of the human mind depicting itself upon nature (Romans i:20-22).

Observation of the facts shows, as above said, that every concretely organized human association, great and small, that ever has been or now is, presents itself to science as an entity distinctly divided into two never reconciled "classes"—the dominating and the subjected. And this condition is seen to subsist universally in every organic subdivision of every human societarial unit, down to the primal unit of association, "Man and Wife."

This, also, is of the unchangeable logics and mathematics (necessities and assurances) of the Divine Order (Cosmos) which, however, in the objective, becomes "eccentriced" when perturbed by human passion. In natural divine order the dominant and its subject are "a One" bound in that dualism of "necessity" by the divine tie of an indiscriminative interest for the Common Good (Gen. ii:25). Whereas, in "capitalism" (the objective presentment of divine order, but perturbed by the persuasions of the "passions") this relation becomes an irreconcilable discrimination, because "passion" substitutes for the Divine Tie the bonds of "priviligе" for private profit (Gen. iii:11; John xviii:40).

Yet, nevertheless, because this line of demarkation between the two elements of human Unity is a provision of the Divine Necessities (this is not mythical speculation, but of scientific Cosmic Fact) the current state of that line, in each and every human sociological fact, great and small, cosmic, national, sectional, family, is and ever has been the "measure of the man," the index of the approximation of the given "unit" towards the pattern of "righteousness," the "constitution" of the Kingdom of Heaven (Rev. xxi:17).

Human Solidarity.

And here is the crux of the mighty problem. The "human-selfhood," like the air we breathe in common, universally permeates, as an indivisible and inappropriable and homogeneous unit, the universal range of the consociated individual factors that go to make up the Collective Mind of created Man. We think, from deluding appearances, that we own separately independent "selfhoods," whereas, in utter reality, there can be no such thing.

All truly scientific inductions from history, all the observable facts around us as to sociology and its corollary ethics, lead to the reasonable conclusion that human selfhood, tainted with the false persuasions of the passions as to "separate private interests," has, from when (secular) history shows not to the contrary even to the present hour, caused the dominating element of the flowing stream of the self-conscious human to commit the "exceeding great wickedness" (and has incited the subjected element to acquiesce in the same) of merging their common and god-guided functional duties (the natural ethics of societary man) within the arbitrary interpretation and at the arbitrary disposition of the passions (Ex. xx:19) as "dominus." In the eighth chapter of the Book of Samuel, of the Divine Science, this proposition of the life-science of the human mind is set forth in very precise and realistic "parable." Succinctly also John xviii:40. This is the "principle" of Representative Government; this "seed of corruption" is within ALL its forms.

When Tribal Interests Became Private

The literal "evolutionary" fact is that at some period of the evolutionary history of the race—a time of which secular history has no specific record—and because of apparent dangers on the one hand and of prospective "superior reward to the superior man" on the other, the capitalistic spirit, materialized in centralized autocracy, was voluntarily adopted as "Lord of all," "Prince of this world"—that is, as Economic Dictator—by the strongest faction of the dominating element in some prominent "association." And it worked so palpably to the discriminative advantage of the so-called "superiors" that the deadly, one-sided, elusive ethic (policy) spread like wildfire and devastated the world of Societary Man, as may parabolically he studied in the first eight chapters of The Book of Divine Science.

Now, though I refer those who have eyes to see and hearts to understand to the Divine Word in these premises, nevertheless this that I state is not mythological assumption, but cold, inexpugnable, scientific induction.

Ruling Class Ethics

The "practical" consequence has been that in every human Association of which we have valid record, the dominant "class," by virtue of their ethical, that is, political and economic, privileges (themselves first "ranked" in "privilege" by their supreme Dominus) have prescribed the ranking of the subjected members of the association for "work," both by direct compulsions and subtle pressures. And ever (history saith nowhere to the contrary) have "legislated" (by national Monetary Systems most especially) distinctly selective and discriminative terms and conditions, under which alone the division or disposal of the proceeds of the social life-activities could "lawfully" proceed. The ranking (social status) underlies the "politics" of societarial associations, and the subtle discriminations underlie their "economics;" that is, of societies influenced by the Capitalistic Spirit (Matt. v:22). These are the raw facts under which we function as "nations" today.

The evolutionary consequences are conform. These have combined by incessant interaction and produced economic and ethical phases and other "practical" results in the premises, with the inevitability and precision of combinations of mathematical factors guided to the solution of a given problem by a dominant assumption. Economic Determinism, under the dominant assumption, as "the Right" of the legal principle of privilege for private profit, could not, by the nature and force of the premises, have eventuated to any other final consummation than is the case before our eyes, and under which we face World bankruptcy on the economic plane, and are experiencing moral bankruptcy and spiritual starvation upon the ethical and subjective planes. "The wild beasts of the islands cry in our desolate houses, and dragons in our pleasant palaces; for the end is near to come and the days shall not be prolonged." There never was any element of "chance" in the Divine Process of Cosmic Socialization.

For not alone we of the subjected class of the now world-wide, though as yet inchoate International Association of Economic Slaves are enmeshed in these "Bands of Death" and coralled within Bars of Hell. By the "System" of Naked Capitalism, the dominant class themselves, they who hypnotically consider themselves captains and controllers of the destinies of the world—they also are utterly enslaved to the concentrated Dominus—the Financial Ethic upon which the Political Administration of the System stands; which latter, however, both as to its human and elemental constituents, is always so unstable as to keep the items of the dominating class in a fever and furor of perennial internecine strife. They themselves are always "in danger of economic hell-fire."

The Wage System Wrong

Let us look closer at a few particulars of this condition: Under the Capitalistic System (no matter which of its thousand protean shapes) the disposal of all the products of societarial "work" is vested primarily in the "dominus" (the composite fact of law and personnel we call "government") and who or which is the fountain of the privileges of the System.

In every capitalistically dominated system whatsoever, all "legitimate" dispositions of this "wealth" (even the privileges, you will see, are "societary products," they are not of Divine creation) which, as first said, consists of means societarily produced for the sustenance of the individual life and for the maintenance of the unity of the association; all legitimate societarial dispositions of this, I say, even by the dominus, are, ethically, regulated by the Wage-contract. The wage-contract is the very ground and fundament of the entire Capitalistic System, even the Privileges are "wages."

The wage-contract operates amongst the dominant class through the subtle device of privileges. Under the ethic regulating privilege the holders gather what the privileges under their surface gloss grimly stand for, viz., graft, by fraudfully subtle interpretations (manufactured by their official casuists) of these delegated functions, both as to the "duties" they carry and the "rights" they confer. Out of these interpretations the privileged evolve ethical discriminations about the distribution of the wage-fund.

For all societary privilege consists in the arbitrary delegation of Stewardship duty over the Societary Means of Production and of Administrative discretion in the disposal of the Societary Product by the Dominus. In the last analysis it is "the Government" itself which is the Supreme Criminal (John viii:44); the conventional ethical system, embodied in its human factors producing the Gang of Criminals (John xix:11) of the Ages of Capitalistic Society. Today we need no analysis to disclose this fact, for, under fulflowered Capitalism, naked and not ashamed, they are standing out boldly as such, with the defiant taunt to the subject class, "And what are YOU going to do about it?" "Knowest thou not that I have power to crucify thee, or power to release thee?"

How "Surplus Wealth" Is Wasted

But under this System and through the feverous activities engendered by the "unrighteous" discriminations set up by these ethics, there comes, there always has come, to each given association a stage of development when "surpluses" of the local and specific products of its societary action accumulate upon the hands of the dominant class beyond their desire or intelligence to consume or apply within the bounds of the "fellowship." Surpluses of the brute force necessary to maintain the physical unity of the "society," or surpluses of "comforts" exceeding what they (the privileged) have currently chosen to dispense under the regulations of the local and current ethic of the Wage-contract. Such surpluses are primarily at the disposal of the Dominus and, fiduciarily, in the "practical" hands of the "privileged." These, self-justified by the conventions of the hellish ethic of the wage-contract (Rom. x:3) invariably consult their own "private interests" in the exercise of their functions; most carefully, however, "hiding the grossness of that private interest with fair ornament" of "advancement of prosperity," "neighborly altruism," "humanitarian uplift" or "National Glory."

This last is a most potent magic. Whenever, with these surpluses on hand, the dominant class of any national unit contemplates the disposal of them in the commission of some crime against humanity of more than usual atrocity, they vociferate about the "National Honor" and the "Nation's Duty as a Christian People." In proportion to the heinousness of the intended wickedness so is the display of patriotic fireworks.

The possession of surpluses furnishes means to these ends, and in just the proportion that they have them, that which is desired is attempted accordingly.

When this condition obtains, the "government" and the "capitalists," cosmically guided by the subconscious divine necessities, invariably have proceeded (and will proceed to the final cataclysm) along these three lines of "INVERSE" divine order: First, the intention and desire to increase their personal privilege or "graft;" secondly, to increase the range and energy of the productive powers of the subject class upon whom and through which to exercise "graft;" thirdly, to buttress and secure the efficiency of the preceding, they desire to extend and solidify the integrity of their Societary Unit.

War and Commerce ("Death" and "the Grave") are the modes in which the capitalistic spirit applies "surpluses" to these ends.

Hypocrisy of Imperialism

It conquers weaker associations and absorbs their autonomy into its own constitution; or otherwise, so far as it can, sucks from the weaker and (horrible!) according to its weakness, its powers of production, and exploits its capacity to sustain the graft of privilege; so that, eventually, the weak "inferior" (?) society dies and its elements pass into the structures of surviving societary "forms."

The Satanic lie of "uplifting" and "developing" "inferior peoples," or else of "freeing" some "oppressed" element in the premises is usually the stalking horse of the aggressors. The truth is nothing of the sort; humanly or divinely. Personal, "privileged," human criminality does all the aforesaid wickednesses in the temporal and objective arena; though the Divine Necessities are fulfilled through them on the subjective plane of the evolution of the Sublime Problem (John xiii:27). Nor "providence" (in the popular sense), nor "chance," nor blind motions of "persisting force" has anything at all to do with it.

Whether through the Ages and today this evolutionary process of conquest and exploitation proceeds and has proceeded under the form of brute "war" or serpentine "commerce," the criminality against the higher, everlasting ethic is no whit the less; for the "Spirit" of both war and commerce is absolutely identical, and their Cosmic Curse (Gen. iii:17-18) upon the exploiter (national or individual) is and ever has been automatic and inevitable. "Prima et maxima, peccantium poena est peccare."

Progress Through Evil

Nevertheless, in spite of man and his devilish intent and purpose in all his life-action whatsoever, spiritual, intellectual, economic (when under the domination of the ethical principle of Privileged Private Profit), these processes of universal interaction, through all the series of the wonderful and varied historic phenomena of the regeneration of the collective human mind, have assembled and arranged, towards the Divine Type of Universal Societarial Solidarity, the passion-dissociated elementary members of the human unit. Because, in all and through all and above all, accompanying these two modes of human "progress" (as we call it)—war and commerce—and subconsciously dominating the objective "domini;" there has always been "vibrating" (Gen. i:2) a Radiant Energy, superior in native quality to the energy of the Human Will, and not controllable by the human intelligence; a vital Cosmic Force which (analogous to the blood in the human body which is, physiologically, an indivisible "one" with their common life throughout each cell and member of the entire "man") appears and has appeared through all the Ages of history in differentiated presentment, as if it were a self-owned and self-created product of each and all the varied and transitory millions of "societies" that the process of human cosmic regeneration has evolved; namely, each one's "national character," of which the National Unity is the shrine and the National Honor the Shechinah.

This "product of association," which is the highest form of the Divine in "nature;" this "force not ourselves which makes for righteousness" in each specific "society" has ever, and must ever, by the Categorical Necessity of Divine Order—as does the "life" which the "blood" carries—clothe itself in man-made form. Therefore it has hitherto always clothed itself in the supremest forms of Cosmic Use which Man, dominated by the passions, is able to produce—War and Commerce.

Cosmic Force Is Divine Energy

Through these "earthen vessels" the Divine energies have issued into the Social Affairs of mankind (John xvii:22), incessantly vibrating upon the "waters" of the chaotic dominions of the Capitalistic Spirit, bridling the insensate ferocity and bestial greed of naked war and commerce, and incessantly healing (Matt. iv:23) the societary "sickness and diseases" which they incessantly inflict and have incessantly inflicted through all historic time, and in this very hour, upon the estates, the bodies, and the souls of all men, none escaping.

It is this force which, in the last sociological analysis is represented objectively as a unit by the national character and the national conscience of the currently predominating societarial unit, which, with this modifying and healing virtue, has, by subconscious societarial gravitation, always, everywhere and irresistibly prevailed over the centrifugal agitations of the Capitalistic Spirit to draw the "flaw-blown sleet" of the apparently unrelated and multivious facts of the storm of human "individualism" into one cosmic river towards the ocean of the Divine ideal—"one fold and one shepherd;" that "divine event" today so measurably near as to seem almost within the hand's grasp of "the men whose eyes are open."

The Coming Cataclysm

As to the facts of the moment, Capitalism is at its fullest flower with its seed plainly showing. The whole world is a roaring lunatic asylum filled with every variety of paranoiac under chronic obsession by the bacillus of financial exploitation of the weaker or less cunning. National conscience has disappeared and a blatant hypocrisy has taken its place. National Honor in National Unity, as expressed by the "practical politics" of the dominating class throughout "white man's civilization," has become desecrated into "the Wine of Babylon in a golden Cup" (Luke xiii:35).

Under the stress of the financial dynamo, the last and most powerful engine for the "exhibition" of the disintegrating energy of the Capitalistic Principle, the "installation" we call political and economic civilization has become overloaded with kinetic current and must, at a period clearly within sight, by mathematical accretion of that current (there being little if any unappropriated "installation" available into which to turn it) destroy itself by cataclysmic short-circuiting.

Theology, the subjective aspect of objective sociology, the Science of the Human Mind conditioned by rational convictions of "God," has predicted this consummation under figures and formulae, styling it "the end of the Age." We are here to see and take part in it.

This Epoch of Capitalism Unveiled has been a rapid recapitulation (in "financial terms"—Mark xiii. 20) of all the processes of the Capitalistic Spirit when it was working underground through past Ages in the Cycle of its probation (temptation) of the human mind. In modern phrase this current epoch has been a kind of cross-proving—by the cold money test—of the working of the Divine Problem (Mat. iv:9). Now take note that the financial standard of ethics is the ultimate term of the baseness of human nature.

Dominated by "finance," the last spark of living righteousness has become quenched out of the National Characters of human Civil Associations, although their "forms" have been gilded and exalted for an uproarious worship.

War and Commerce, under financial ethics, are deified. Fleets and armies are their temples; generals and admirals their chief priests.

Before the smashing blows of the financial tribulum, all the societary units of this world have been driven into a "corral" whose posts are armies and navies and whose bars and gates are public bonded debts. And there they have become reduced to a condition of involuntary and inchoate Universal Association, herded into a common slavery by the common necessity of paying the inexorable interest-charge. A common necessity, not of Divine appointment, but which men have fabricated and bound upon themselves by the dominant principle of the financial ethic, just as the "figleaf cinctures" were sewn together and bound upon themselves by the parabolic "Adam and his Wife."

That "interest-charge" (and here is the hopelessness) is ever tidally increasing as the financial dynamo of its own proper nature centrifugally speeds-up. That "voltage" can be currently discharged only by the stronger of the involuntary "associates" devouring the economic flesh and drinking the economic blood of the weaker ones ;and as these succumb the next weaker must feed the fires of this quenchless hell.

And we all know it. We are all acting accordingly in the flowing present; and we are all preparing with frantic desperation and at nationally ruinous cost for the perfectly well-seen and inevitable death-grapple at each other's throats; a death grapple totteringly imminent amongst the last few "first-class" survivors in this hellish riot of baseness and dishonor, carried on to the sound of "cornet, flute, harp, and all kinds of (intellectual) music," produced by the ecclesiastical and scholastic causists of the financial ethic, and "seasoned with gracious voices" of the doctrinaire and altruistic pretenses of politicians as to "preparedness to spread the blessings of enlightenment (!) and good government (!!) and peace (!!!) amongst the 'inferior' peoples."

A World-wide Social Resurrection

Yet, in spite of all, because of the Divine within, the wholesome cosmic "necessities" continue their beneficent stress throughout the chaos of this finance-compelled world-bund. Objectively brought about by the evolutionary force of the most sordid principle of our created nature, this World-association ("dead" in this "sin") shall be "resurrected" to the common unity of a new life. For (Ps. xvi:10) the "selfhoods," the harmonious differences of National Character, of the individualities which constitute this enforced world-fellowship, shall not be allowed to perish everlastingly.

But, unless the Supreme Controller, the Divine in Socialism, shorten these days, divine science itself says that these "selfhoods" could not be saved; and therefore since the contrary is an unshakable promise, (a Categorical Necessity from the Divine Axiom,) it is of logical certainty that the time which yet remains, in physical fact, before the Transmuting Cataclysm, is now very, very short. Calculations by sober exegetes of the Text Book of Subjective Sociology compute it to come to pass "possibly" between the years 1913 and 1915, but "certainly" not later than the year 1935.

Even by the very terms and conditions of (agnostic) evolutionary science, as now accepted, there can, of necessity, be no further long succession of "glidingly" evolutionary events in these premises. In very truth the divine mathematic has been worked out, the balance struck, and NOW the consummated result must be "made-to-appear" in the objective-physical, by a cosmic mutation.

For in this the last combination of the factors, the last phase of the solution of the Divine Problem of the regeneration of the whole race of man (in the physical) into One Autonomous Societary Unit (Zech. xiv:9), we find exactly and precisely the same natural forces of ACTION and REACTION as have co-operated in every other form of human association; namely, the Divine Necessities and the human elemental duality burningly at work.

Only, and this is the tremendous evolutionary distinction, in this last combination of the factors, the "units" are "nations" and "peoples;" and the range of action includes the whole of the Economics of this planet. But Cosmic Evolution (under whatever quality—"god" or "persisting force"—we choose to recognize it) cannot deal otherwise with these factors or cause them to function in the mathematic, other than precisely as it has dealt with lesser values and caused them to express the "necessary" results. The evolutionary energies will strain the rheostatic installations of war and commerce to their utmost—"and then some."

But what—in this ultimate combination—what, logically and scientifically, THEN?

Taft Proclaims the Social Revolution

President Taft has publicly placed on record this explicit answer:

"Socialism is now the great issue before the American people. It is a difficult problem and one that must be dealt with SOON.

"If the abuses of monopoly and discrimination cannot be restrained, if the concentration of power made possible by such abuses continues and it is made manifest that under the SYSTEM of individualism and private property, the tyranny and corruption of an Oligarchy of Wealth cannot be avoided. THEN SOCIALISM WILL TRIUMPH AND THE INSTITUTION OF PRIVATE PROPERTY WILL PERISH!"

The Monster, Anti-Christ

By Rev. James L. Smiley, Annapolis

What is Anti-Christ?

This question has often puzzled not only the pew but even the pulpit.

There is a belief that some spectacular monster of humanity will rear his awful head in the "last days," and, defying God, will precipitate a frightful cataclysm.

This view may be partly correct. However, the strong probability is that the "Monster," for obvious reasons, will conceal his identity "And no marvel; for even Satan fashioneth himself into an angel of light."

To expose the subtle enemy, then, let us open the Bible and we shall find a clear definition of Anti-Christ.

St. Paul (2 Thess. 2:4) defines it: "He that opposeth and exalteth himself against all that is called God."

St. John says (1 Epistle 2:22): "This is the antichrist, he that denieth the Father and the Son."

Anti-Christ, then, is that which antagonizes the two great fundamental principles of Christianity: The Fatherhood of God and the Brotherhood of man.

Is there anything in the world today which will answer this description? Yes, undoubtedly. The wide-spread social injustice (and the consequent suffering of innocent millions) is unquestionable proof that Anti-Christ is in our very midst. Christ's saving work is being undermined in every direction.

Is the enemy some intangible spirit of dishonesty, which the pulpit and press must eradicate? Or is it a concrete system of exploitation?

Christian Charity itself would prefer the latter definition.

The Social System, and not "Man's inhumanity to man," is the author of our social sins. Bad as is the human heart, it is not so depraved as to be the willing cause of poverty and pain.

Even corporations, which "have no souls," are yet composed of souls of would-be-merciful men. In the name of humanity, then, let us indict the "Profit System" as the culprit.

We bring the general charge that the Profit System is guilty of multiplying poverty in the midst of a world of plenty. We bring the specific charges that it is violating every commandment in the Decalogue. Take the commandments seriatim:

1. "Thou shalt have none other Gods but Me."

The Profit System makes Money the chief aim of man. Our youth are systematically taught to follow occupations the most lucrative. Money-making takes precedence of service for humanity.

II. "Thou shalt not worship idols."

The Golden Calf today is set up for adoration as literally as in the days of Moses. We are prone to pity an ancient people who could be so puerile as to attribute life to gold, and yet we do the same thing in a multiplicity of ways. The Profit System teaches that "Money talks;" it is alive; it can grow; it can save us. And so we invest in stocks and bonds, and draw interest and dividends. Thus idle men can accumulate wealth without contributing one iota of labor to the resources of the world. Gold is their Providence and naturally they worship its glittering image.

The Christ positively condemned this. In the Old Testament, through Moses, He utterly forbade interest on money in the Co-operative Commonwealth of Israel. In the New Testament (St. Matt. 25:26-27) He branded interest as the unjust gain of him "who reaps where he has not sown, and gathers where he has not strawed." Could Christ speak clearer against our monetary system?

III. "Thou shalt not take the Name of the Lord thy God in vain."

The Profit System blasphemes God's name, when monopolists hold the necessaries of life and claim therein to be God's agents. Or again, when thousands of suffering poor are hindered from attending Divine worship by their undeserved poverty and vicious environments.

IV. "Keep holy the Sabbath."

Not to mention the hosts of men and women who absent themselves from church on the plea of "fatigue after a hard week" (of service to Mammon) we cite the fact that myriads of workmen toil seven days (or nights) every week, unnecessarily. Their employers are corporations out of which churches and individual Christians derive financial profit.

V. "Honor thy father and thy mother."

The Profit System sets rightful authority at naught.

In the home, family religion is losing ground, because the breadwinners "haven't time for family prayer." Hence parents do not enjoy the honor which religious leadership would insure them.

In the Nation, law is defied. That octopus, Wall Street, with its numerous tentacles, holds our legislators in its clutches and thus permits plutocracy to override law and liberty Respect for authority is becoming a lost art.

VI. "Thou shalt do no murder."

Manufacturers sacrifice the health and life of employes to cheapness of production. Certain match factories use "white phosphorus" (which is a trifle cheaper than any known substitute) and thereby create a horrible bone disease among their working people.

In one of our Eastern States, factories and mines can kill foreigners with impunity, because the law provides that no indemnity need be paid to the victims' families if they live outside of the United States. Mines and mills are murdering little children more subtly and mercilessly than did the ancient monster Moloch.

VII. "Thou shalt not commit adultery."

And yet, for bread, the Profit System drives thousands of would-be-virtuous women to prostitution. The awful "White Slave Traffic" is a natural fruit of the Profit System. Says the United States Senate document No. 196: "To the motive of business profit is due, beyond question, the impulse which creates and upholds this traffic."

Moreover, inadequate wages, due to competition, are leading department-store girls to sell themselves to immoral practices. Homes are invaded and women surrender their virtue to escape eviction or harrowing debt. The countless number of women who marry simply for support and with little idea of love, belongs to this category. And yet, how far from God's purpose is the loveless marriage!

VIII. "Thou shalt not steal."

The crookedness in high finance, the stock watering and other evil manipulations are interwoven in the Profit System, in which we all live and move and have our being.

But it is all summed up in the one universal robbery of the workingman. Since the introduction of so called "labor-saving" machinery the workingman no longer owns his tools. He is therefore subjected to almost merciless exploitation, receiving but a small fraction of his due wages. He is hired at a wage just sufficient to keep soul and body together to slave for the factory, while the product of his work creates a vast "surplus value." This surplus value is seen chiefly in the great "swollen fortunes" of the present day; while much of it is also recognized in the enormous sums spent on superfluous advertising; and some is distributed among politicians to bribe our legislators and other public officials.

The result of this systematic robbery is a panic about every twelve or fifteen years The recurrence of this periodic panic is a scientific certainty, because the working class, not receiving full value for their toil, are unable to go into the market to purchase the equivalent of their production. A vast over-production is the natural result. Mills must close, business becomes stagnant, banks fail, panic shakes the world. Thus the sin of robbing the working class falls back upon itself. The punishment, however, does not yet fit the crime, for in a panic the poor are necessarily the greater sufferers. Therefore, if we do not hasten to overthrow the evil, the long-suffering Saviour will visit it with divine vengeance.

IX. "Thou shalt not bear false witness against thy neighbor."

The Profit System, through its advocates, lays the blame of social injustice at the door of man's sinful heart.

"Man's inhumanity to man" can indeed account for some isolated instances of cruelty. But man is not so depraved as to create willingly such widespread and cruel social sufferings. We must look further and see that our colossal mistake lies in the retention of Profit. With Ruskin, we must open our eyes to the truth that the Profit System is the manufacturer of rogues.

X. "Thou shalt not covet."

The Profit System gorges this sin of covetousness. Men can never be satisfied in a system of incessant scramble.

The Summary of the Law, Christ says, is Love to God and man. But Anti-Christ demands, "Thou shalt love the Golden Calf, thy god, with all thy heart and mind and soul and strength; and thy neighbor as much as the scramble (for bread or gold) will permit.

Is the Profit System "Guilty" or "Not Guilty?"

John Ruskin truly said:

"Whether there be one God or three; no God or ten thousand, children should be fed, and their bodies should be kept clean."

Survival of the Fittest

By Sarah N. Cleghorn in Cosmopolitan Magazine

"The unfit die; the fit both live and thrive."
Alas, who say so? They who do survive.

So, when her bonfires lighted hill and plain,
Did Bloody Mary think of Lady Jane.

So Russia thinks of Finland, while her heel
Falls heavier on the prostrate Commonweal.

So Booth of Lincoln thought; and so the High
Priests let Barabbas live, and Jesus die.

Francisco Ferrer

By Mary Quinlan Laughlin

Another martyr numbered with the slain,
That pave an easy road for godless greed:
Another cycle, added to the speed
Of retribution, lurking in its train.
Since church and state have long been one in Spain,
O, may the doing of that devilish deed—
Increase the crumbling of that cruel creed,
That holds the mass in ignorance for gain.
Hark, hark! while armies guard the titled fools,
That quake and quail inside their palace walls,
Loud rings the cry: "Long live the modern schools."
In peasant's cot, in crowded streets and halls,
Ferrer! Your blood will make your teachings bloom—
And liberty will flame around your tomb.

Boom the Weekly

Some say it will be harder to get subs for the weekly. *They are taking counsel of their fears.* Others have got busy and ARE GETTING SUBS EASILY. MORE SUBS ARE COMING IN NOW THAN EVER BEFORE.

But it will take hard work all along the line. Every friend of the paper should DO SOMETHING NOW to get new subscribers for the year 1911-1912.

Besides the extra features which are to be run in the paper next year, there will be MORE THAN TWICE AS MANY PAPERS. A yearly sub for the semi-monthly brings only twenty-four numbers, whereas the weekly sub brings fifty-two—four more than twice as many; the six-months sub of the weekly brings two more papers than the yearly semi-monthly, and the quarterly of the weekly brings one more paper than a half-yearly of the semi-monthly.

"Better fifty years of Europe
Than a cycle of Cathay,"

and better a six-months sub to the weekly than a whole year of the semi-monthly, while the quarterly sub will be just the thing for a sample short-term sub to give your many friends.

Boom the weekly.

Good Ammunition Cheap

We are having a clearance sale of miscellaneous back numbers of the CHRISTIAN SOCIALIST at the sacrifice price of 50c per hundred, or $4.00 per thousand. (These prices do not apply to any of our great specials.) Buy a barrel of this giant powder and make a noise like a Socialist in your community.

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THE WILSON SPECIAL

Yes, the Wilson Special is great, wonderful. Everyone says so. And it is going out by the thousand. You may still obtain it, on that extra good book paper, for one cent per copy in bundles of ten or more, $4.50 for 500 copies, $8.00 for 1,000. This is only a trifle above actual cost of paper, press-work and mailing, and actually below cost if clerical work were charged. Seize this exceptional opportunity.

The lists of subs have rolled into the Christian Socialist office during the last two weeks as never before in the history of the paper. The largest increase our mailing list ever had goes on for this fortnight. Both the yearly subs for the Weekly and the short-term subs have come in grandly. WE THANK YOU, COMRADES, AND CONGRATULATE YOU. If you keep on at this rate and the others do their part the success of the Weekly is assured. But, remember, it will take persistent work. "Be not weary in well doing, for in due season you shall reap, if you QUIT not."

It is a most hopeful sign of the times that the Republican party conventions of Washington, Wisconsin, Illinois, New York and other states have declared for Direct Legislation by the People. Several Democratic state conventions have done likewise. "WE CAN TRUST THE PEOPLE," says Roosevelt truly. Moreover, we MUST trust the people, for the day of the people's power is dawning and they will sweep all obstructions from their path. Socialism depends fully on the right and power of the people to do what they will.

The Roosevelt-Seidel Episode

Emil Seidel, Socialist Mayor of Milwaukee, in a dignified, plain, firm letter, refused to serve on the reception committee on the occasion of Roosevelt's recent visit to Milwaukee for the reason that Roosevelt, in the Outlook article against Socialism about two years ago, had grossly slandered the Socialists. It was a well deserved rebuke, and the incident has caused wide comment in the papers all over America.

It is refreshing and stimulating to find one public official so free from servility that he desires and dares to challenge and rebuke the popular idol. In so doing, Seidel won the admiring approval of multitudes of Socialists, while some doubt the wisdom of his policy.

It has been suggested by a writer in one of the capitalist papers that the Socialist Mayor missed an excellent opportunity to put the Loud Talker on the defensive; that if the Mayor had poured "coals of fire" upon the slanderer's head by serving graciously upon the reception committee, thus forcing Roosevelt publicity to fraternize with one of the despised Socialists as a high official, he might have seized the opportunity suavely to congratulate Roosevelt upon the strong Socialistic utterances in his Ossawatomie speech and thus put the Redoubtable Colonel upon the defensive, embarrassing him with the necessity of endless explanations to the Capitalist press and political powers. This would have been a good joke upon Roosevelt; but it might have caused considerable embarrassment to Seidel also, for the Socialists might have called upon him to do some explaining himself as to whether he really regards Roosevelt's Ossawatomie speech as truly Socialistic. Thus his own Socialist orthodoxy might have been challenged.

The only question about the wisdom of Mayor Seidel's action relates to the effect it may possibly have upon the fall elections. Doubtless thousands voted for the Socialist candidates in Milwaukee last spring who are merely sympathizers with Socialism, at most "mere babes" in Socialism, and not yet able for the "strong meat;" and if the Roosevelt-Seidel incident should cause Berger and Gaylord to fall a few hundred votes short of being elected to Congress this fall it would be a boomerang indeed. Some even dare to hint that if Berger had been at home instead of across the ocean at the time, for tactical reasons the letter of declination would not have been sent.

The idea has been expressed also that if Mayor Seidel had greeted Roosevelt in a friendly manner in his official capacity he might have impressed the Strenuous One with the good points of Socialism in Milwaukee and thus have removed some small portion of the mountain of prejudice from his mind.

The most remarkable thing about the whole occurrence was Roosevelt's docile silence on the subject. Every one expected him promptly and fiercely to appoint Mayor Seidel a member of the Ananias Club. Throngs of people waited breathlessly for the tirade of condemnation they had reason to expect would be hurled against Socialism and Socialists from between the Terrible Teeth. * * * Not a word of reply, not a single criticism of Socialism; but instead a liberal praise of one of the most Socialistic things in Milwaukee, the industrial schools.

Did Roosevelt fear to "beard the lion in his den," the Socialists in Milwaukee? or has he actually learned enough about Socialism since his foolish Outlook article to make him ashamed of his ignorant attack? His Ossawatomie speech clearly shows that he has made great progress in his thinking during the last few years, or that he is deliberately "playing to the grand stand" of popular opinion.

A Plot That Failed

Dr. Rucker, the noted sanitary expert who was given leave of absence from the United States Army to permit his acceptance of the appointment from Mayor Seidel as head of the health department of Milwaukee, was recently accused of seducing a woman of the city and was arrested on the charge of paternity.

When the accusation was first made, Dr. Rucker vigorously denied it; yet, to save the Socialist administration from disrepute, he at once tendered his official resignation, which, for the sake of the cause, was promptly accepted by the Mayor. Dr. Rucker is a Republican, not a Socialist, and was appointed by the Socialist Mayor because of his notable record as a sanitary expert.

The case was watched with interest and anxiety by the comrades of Milwaukee and at large; and they are rejoiced to learn that the charge against Dr. Rucker was dismissed by the court as a base plot to discredit him. The woman in the case has been shown up as a vile sexual pervert who had been expelled from the offices of various business and professional men whom she had attempted to blackmail, that she had been in prison for crime, and was recently a patient at the asylum for the insane. And worse, it appears that the Democratic prosecuting attorney deliberately entered into a conspiracy with this infamous woman to blackmail Dr. Rucker in order to discredit the Socialist administration. This official is now in his turn under indictment for criminal conspiracy and will find it very hard, if not impossible, to clear himself. He has been condemned before the bar of public opinion at least.

Meanwhile Dr. Rucker, the clouds cleared from his honored name, has been reappointed by Mayor Seidel as head of the city health department.

The Committee Should Act Fully and Fairly

Charges of the most serious character have been made before the National Executive Committee of the Socialist Party against the National Secretary. If these charges are true, he should be relieved of all official responsibility in the party. If they are false, he should be cleared of them in a fair and unequivocable manner. Nothing but a full, fair trial can properly settle this matter.

The attempt to belittle those who make these charges is exceedingly unwise. Thos. J. Morgan is one of the most experienced, intelligent and highly honored of Chicago Socialists, who, in spite of bitter opposition manifested against him recently, was chosen by referendum as one of the four comrades to represent Chicago Socialism in the National Socialist Congress. He doubtless makes mistakes and shows prejudice, as all of us do, but he cannot honestly nor wisely be ignored when he deliberately writes the grave, specific charges his little "Provoker" has contained in the last three or four issues. The Committee must hear him out in full or be liable to the charge of deliberately whitewashing a mass of corruption. Besides he does not prefer the charges himself, he is but the attorney for the following comrades:

"Mother Jones," the Madam Breshkovsky of the American Socialist movement, the War Eagle of the American Labor Struggle, who makes serious charges against the National Secretary, cannot be condemned with impunity nor successfully ignored. The deliberate effort to prevent the comrades at large from learning that she is back of "Morgan's charges" looks rather dark.

J. H. Brower, the well-known author and lecturer, who has been honored with the nomination for Governor of Illinois on the Socialist ticket, who has worked in the National office, and who is now one of the National Committeeman from Illinois, cannot justly be thrust aside nor safely belittled. And Miss Flaherty has been too long in the National office and is too well respected to have her testimony dismissed as "frivolous."

Rumors of the gravest character have been floating about for years, and now that they have been crystallized into charges, the National Executive Committee should give them a thorough investigation—and if Comrade Barnes is innocent, as we devoutly hope he is, he will be the most eager and persistent in the effort to obtain a full, fair trial and complete vindication.

Comrades Jones, Brower, Flaherty and Morgan have placed the National Executive Committee and the Socialist Party on trial as well as the one personally accused.

Let the National Executive Committee and the National Committee in turn sift these charges to the bottom in spite of all technical irregularities. **The methods of a Capitalist court will not prevail in the sessions of the Committee, if truth and justice are desired.**

If the charges are "frivolous," WHY SO CAREFULLY HIDE THEM? They should be published fully and truly in the Bulletin, as the charges against others have been, then the comrades would be able to decide for themselves whether they are "frivolous" or GRAVE.

We protest against an "investigation" where the accusing witnesses are excluded. We protest against the transparent scheme of moving the "investigation" eight hundred miles away from the accusing witnesses and then "closing" the case on the testimony of the accused ones only. And we solemnly warn all those concerned that SUCH METHODS WILL NOT PREVENT THE COMRADES AT LARGE FROM LEARNING THE TRUTH so that they may be able to uphold the honor and efficiency of the party.

As loyal Socialists who deeply desire the Socialist Party to live and gain power we can no longer remain silent while these charges are ignored or strangled with red tape. Let the truth be known and let the Party headquarters be clean.

The Socialist papers have been vigorous and general in their condemnation of the attempt to discredit the Socialist administration of Milwaukee by the foul slander against Dr. Rucker, and have heartily approved the prompt acceptance of his resignation by Mayor Seidel pending the investigation. We hope these papers will all be as eager to rid the Party itself of any corrupt official who may be discovered befouling the good character and reputation of the Party by licentiousness or drunkenness. The Socialist movement deserves real men, clean men, strong men in its official positions everywhere.

To be sure a Socialist branch is not running a holiness class meeting, and no political party can require perfect characters of its rank and file; but certainly the vast majority of the Comrades will desire sober, chaste men and women for their more important officials. Those who preach or practice "free love" should be kept far in the rear.

If Dr. Rucker, a lifelong Republican, who makes no profession of being a Socialist, had the honorable regard for the Socialist movement of Milwaukee (which hired him as a sanitary expert) to resign his office for the sake of the good name of Milwaukee Socialism as soon as he was accused, surely a high official of the Socialist Party, claiming to be a Socialist and drawing his salary from the Socialst Party, should promptly resign until his case is thoroughly investigated when he is accused of even graver offenses.

Letter from India

Kurnool, South India, Aug. 25, 1910.

Dear Brother Carr:

I am very glad that the CHRISTIAN SOCIALIST is going to come every week now. What a glorious cause you represent! God bless you and all your associates. I believe the CHRISTIAN SOCIALIST has a glorious future. I know of no paper as good as the C. S. **Its tone is pure.** As a Christian missionary I believe God has given me a discerning spirit. I do not hesitate to say that according to my best judgment you are doing the grandest work possible for men to do. Most sane were the editorial remarks about "Prize Fights." Oh when will people learn?

If you were in this country you would witness many a scene that would make you burn with indignation. Here are the coolies who have toiled and toiled until the harvest is past. Then what is their reward? Before their very eyes they see the grain carted away to be shipped somewhere—the grain which **they** have principally raised; and alas their larders are empty for the larger part of the year—**cruel, inhuman, devilish system** such—causing over one hundred millions of India's children to suffer nameless degradation and want; forced to live on less than $5.00 each for a whole year. Some think living must be cheap here, but I can buy more grain for $5.00 in America that I can here. No, it shows the infinite capacity of human beings to suffer at the hands of their more clever employers.

Yours faithfully,
(Rev.) G. J. HUIZINGA, (Baptist Missionary.)

EXTRAORDINARY CLUB OFFER

The Christian Socialist is $1.00 per year, but we will send it from now until January 1, 1912, one year and three months, for $1.00. This means that those who subscribe for the Weekly now get the semi-monthly FREE until January 1, 1911, and the Weekly a whole year after that.

And to those who send five new yearly subs at $1.00 each (to run from now till Jan. 1, 1912) we will send a fine cloth-bound copy of Marx's "Capital," or Ward's "Ancient Lowly," Mills' "Struggle for Existence" (each $2.00 or $2.50), or any $2.50 worth of books, pamphlets or papers published by the Christian Socialist.

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 5623 Drexel Ave., Chicago
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

Secretaries and Lecturers

The Fellowship is securing some very able men in the department on District Secretaries. An effort is being made to get this department organized and at work in a way to accomplish great things for the cause. The following appointments have been made in addition to those mentioned in the last issue. There is much more that could be said regarding the ability and work of these men, but, as there are so many to be mentioned, space will not permit. Every one is a strong man in the work, and churches and locals who want lectures which are really educational and which will teach and convince without making enemies unnecessarily can do no better than to send in calls for these Fellowship Lecturers.

REV. T. W. WILLIAMS, 1307 W. 45th street, Los Angeles, is appointed for Southern California. Comrade Williams has been active in Socialist work for years with the Party and along the lines of Christian Socialist work. He is able, energetic and gets results.

REV. T. W. WOODROW, Hobart, Okla., has been appointed for Western Oklahoma and Northern Texas. Comrade Woodrow is a power. The following taken from a letter written by the manager of a Socialist encampment in Texas, will indicate the success he has made in that work where he had to hold his own with some of the very best:

"Encampment a great success. Rev. T. W. Woodrow would be a splendid man for you to get. You will make no mistake in getting him. He is simply grand."

REV. ROLAND D. SAWYER, Ware, Mass., has been appointed for Massachusetts. Comrade Sawyer is one of the strongest men in the Socialist movement. His lectures have met with exceptional success. He is preparing some illustrated lectures which will be great. He has had experience in Party work and is admirably qualified for work with churches. Massachusetts comrades will keep him busy if they know a good thing.

J. P. MARCHANT, Phenix, Ala., has accepted appointment for Alabama. Alabama is a big field and a difficult one, but Marchant is a big man and equal to it. A typical Southerner, congenial, fine spirited, witty, forceful, a thorough Socialist in education and conviction, he will interest and move any audience. He is now running for Lieutenant-Governor on the Socialist ticket. Alabama is lucky.

HORACE MANN, 468 Pearl street, Buffalo, N. Y., has been appointed again for Western New York. Comrade Mann is planning to push the work in his district. He is one of the old members of the Fellowship, has mastered his subject and is capable of doing effective work. If the comrades in the Party and churches, brotherhoods, etc., which are interested in our work will communicate with him at once, he will accomplish much for the cause this season.

JAS. L. SMILEY, 130 Prince George street, Annapolis, Md., has been reappointed for Maryland. Comrade Smiley has proven his ability in the work with locals and churches in the past two years and should be in demand this year. He can simplify Socialism and direct it to the point with logic in a manner to convince the old and, at the same time, make it clear to a child. He will make Socialists wherever he goes.

Other appointments will be announced in next issue.

Christian Socialist Sunday School Lessons

Many have been looking for Bible Lessons of this kind or comments on the regular Sunday School courses from the Socialist viewpoint. At last the want will be supplied. The Literature Committee appointed at the last Annual Conference of the Fellowship has appointed Rev. Wm. A. Prosser to prepare special comments on the International Sunday School Lessons.

These lessons and comments will probably begin in the Weekly Christian Socialist in January. Now is the time to subscribe to this paper and get the lessons, which bring out clearly and fully the social teachings of the Bible and apply its truths fearlessly to modern conditions. These lessons alone will be worth much more than the price of the paper. Besides this, there will be several other departments in the paper, each one of which will be worth just as much. You will be getting, really, several times as much as you pay for, but that is all right, for it is all in a good cause. Send in your orders now and begin with the first lesson.

Join the Fellowship

You, who believe in Christian Socialism, identify yourself with the organization which represents this cause and is laboring heroically to accomplish a task which is, as yet, all out of proportion in its greatness to the numerical strength and financial resources of the organization. If you are in sympathy with us, be **actually** with us in the work.

There are many who believe in the work we are doing who have not joined the organization. They do not see how they would help any. But they would. Many have united who did not see how they would give any actual assistance, but they believed in the cause and wanted to be identified with the movement and so they joined and, since we got into touch with them, they have been able to help us in ways of which they had not thought before.

We need more members. Every one counts and every dollar contributed helps to make a Christian Socialist. Every one who joins, encourages those who are laboring so nobly. Each new member adds to the influence and prestige of the organization. Each helps a little financially. Through new members we come into touch with new communities. If we know you as a member, you may be able some time to furnish names or other information which will greatly assist us. There are many little ways in which you may serve. The cause needs you. Send in your application for membership at once. W. A. W.

CHICAGO CAMPAIGN

Our General Secretary, Rev. Wm. A. Ward, began a two weeks Socialist campaign in the churches of Chicago under the auspices of the Chicago Fellowship. Mrs. Ella Carr, by much skillful and persistent labor, secured dates for him in eleven churches, before two Ministers' Meetings, at a Theological School. Besides, he was placed for two dates in Fellowship meetings and two for the party. Eighteen addresses in thirteen days means strenuous work for Comrade Ward, but the Cause gains thereby.

The chief object of these reports is to impress upon the minds of Fellowship and party comrades elsewhere that they can make dates for Socialist speakers in churches as well as Mrs. Carr can in Chicago, if they will try as hard and patiently as she does.

On Sunday afternoon, Sept. 25, Comrade Ward made a splendid address to the members and friends of the Fellowship at Masonic Temple on "The Fellowship and Its Message." This lecture deserves a hearing everywhere.

Sunday night he spoke ably to the congregation of the Monroe Street Church of Christ, where he was most cordially received by both pastor and people.

Monday night found our earnest Secretary eloquently expounding Socialism on the street under the direction of the Twenty-first ward branch.

Tuesday night he spoke to a most encouraging audience, chiefly men who were strangers to the church, at the Bethesda Congregational Church. His address aroused enthusiasm among the comrades and severe criticism from some of the ministers—and the meeting doubtless did great good.

Wednesday evening he lectured grandly to a fine audience in the Humboldt Park Church of the New Jerusalem, and made a profound impression.

The remainder of the series will be reported in our next number.

Treasurer's Notes

Heretofore all special contributions have been acknowledged personally. To save time and expense, all future contributions will be acknowledged in the Fellowship columns of the CHRISTIAN SOCIALIST.

The following contributions were received in August: Rev. Alexander, $1.00; O. A. Kittinger, $1.00; Charles E. Devlin, $1.00; John Taylor, $1.00; J. A. Phillips, $1.00; W. D. P Bliss, $2.00; Edwin Markham, $15.00; George Laudenbach, $1.00; Mrs. F. H. Bridgewater, 50c; Mrs. S. B. Swayne, $1.00; William B. Ellis, $1.00; Ohannes Varshag, $1.00; James Asdale, $2.00.

We are glad to see so many of the comrades making regular pledges. Many more have promised to begin to do so later, and we believe very many others will soon join this army of systematic givers to help push forward one of the greatest works now before the Christian people. We would like to urge all the secretaries of the various centers to help get regular pledges from every member of the local, and then see that these pledges are paid regularly. The amount of work we can do through our General Secretary and his lecture staff is in exact proportion to the amount of your contributions. The more we receive the sooner the Kingdom of God will come on earth. We can certainly not find a greater joy and pleasure than in having a part in this great work.

Our great labor poet, Edwin Markham, generously sent us a check to cover the shortage in our Secretary's salary for last month. Who will send us a check for this month's shortage, so as to begin the new year with a clean record?

FINANCIAL REPORT OF THE CHRISTIAN SOCIALIST FELLOWSHIP
AUGUST, 1910

RECEIPTS			
Cash balance Aug. 1		$ 3.60	
Dues, at large	$16.85		
Dues, centers	5.00		
		$21.85	
Literature		$ .60	
Supplies		2.35	
Lectures, gen. secretary		10.00	
Received by the gen. treas.		28.50	
			$66.90
EXPENDITURES			
Postage	$ 9.88		
Office sundries	3.50		
Paid on back salary gen. sec.	15.00		
On Aug. salary gen. sec.	38.00		
		$66.38	
Cash in secretary's hands		$ .52	
			$66.90

Balance due gen. secretary on salary for Aug...$62.00

REV. WM. A. WARD,
General Secretary.
HARVEY P. MOYER,
General Treasurer.

The Wilson Special

Contains the most burning thoughts, the most urgent pleas, the most convincing arguments and the most thrilling expressions of one of the greatest prophets of our time.

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This is the last possible bargain offer on the semi-monthly CHRISTIAN SOCIALIST, for there is only a trifle more than three months of it left.

In order to give earnest comrades a chance to scatter short term subscriptions during this congressional campaign and the closing weeks of 1910, we will make the lowest offer yet—ten Quarterly subs for $1.00. Of course you will use these among new subscribers or give them to selected people.

And we will send the paper from Oct. 1 to all whose names are sent and paid for now at above rate. The rate is good for no number less than ten, but for as many more as you please.

A Fine Chance for Missionary Work. Get up a club or donate the subs.

Comrade Karl M. Liebknecht of Germany will arrive at Hoboken, N. J., on the steamship George Washington at 10 a. m. Sunday, October 9th. Arrangements have been made for three members of the National Executive Committee and the State Secretaries of New York and New Jersey to act as a reception committee and co-operate with like committees from the German Agitation Committee of New York City and the comrades of Hudson County, N. J.

Colonel Harvey, editor of the North American Review, says that Teddy is drunk with power. Fie, fie, Colonel! Teddy doesn't want power. He just wants to shoot bears and lions, interview crown heads, and—talk.—The New World.

Joseph C. Sibley, Republican candidate for Congress in the Twenty-eighth Pennsylvania District, admits having paid $42,000 to secure the nomination. Comrade George W. Fox, president of the local Mine Workers' Union and Socialist candidate for Congress in the Twenty-first Pennsylvania District, writes: "My expenses to secure the nomination can be covered by a two cent stamp, used to return my acceptance of the nomination and resignation from the office at the same time to the county secretary. THE MAN WHO BUYS VOTES HAS SOMETHING TO SELL."

It is said that humor is unconscious and wit conscious. Here is a sample of it: The editors of the Century Dictionary when defining the word question explain under the same heading "Popping the question" and immediately add, "See pop."—The New World.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park. Newark, N. J.

Mr. Gompers, in his Labor Day editorial in The Federationist, lays down the A. F. of L. political program in these words:

"During our trip in Europe a year ago we strived constantly and earnestly, and sympathetically, to ascertain the origins of the workingmen's parties in the Old World. They were to be found in political and class conditions not existing in this country. No kings or nobles here; no hereditary class of privileged lawmakers; no hereditary titled aristocracy; no forced military service. These, and numerous other barriers to democracy, have given a life to European Socialism that never could come to it if the way was cleared, as in this country, to economic questions. Hence, in America a different working-class policy is the result. That policy naturally, and logically, presents itself in the form of a concrete demand for the machinery of the people's power, to be exerted upon the separate measures before the country and upon individual officials. In this direction the country is fast moving."

It would prove a perceptible gain to progress if the million and a half organized workers only would heartily work for the initiative, referendum and the recall. They have been "in favor" of it and "demanded" it long enough. In order to offset the Socialist agitation by another crusade, something more than resolutions and demands are needed. There are hundreds of thousands of old line trade unionists who believe that these things are all that is needed to establish better conditions. The fact that Socialism grows the same in Switzerland, where direct legislation is the rule, as it does in Germany, ought to convince the workers that it will only better a little existing conditions, not abolish them. Oregon has the whole Direct Legislation program, yet Oregon is not perceptibly better than other states for the workers. Yet the comrades should all work for Direct Legislation first to accustom the people to self-government. Next, to show just what it will do and what it won't do for the workers.

* * *

New York Supreme Court Justice Goff has ruled that a strike for the closed shop is a conspiracy in restraint of trade, and from the viewpoint of capitalist ethics he is right and would be upheld, if courage were not lacking, by every capitalist judge in the land. But because life is more than business, human welfare more important than profits, he is wrong. The injunction, of which this declaration formed a part, was aimed at the striking cloakmakers, who are gradually, but surely, winning. The feeling of contempt for injunctions was voiced by one of the strikers when he said:

"No injunction has ever operated a machine. No injunction ever made a cloak. It requires men to make cloaks, and the men refuse to go to work."

Bands of the 60,000 cloakmakers on strike marched through the streets, one of them to City Hall, carrying banners and United States flags and shouting "Closed shop!" at every step. There was no violence, but apparently the decision had greatly stirred them.

* * *

Whether it is anti-Socialist to favor the exclusion of emigrants or not, one thing should be done. The international Socialist press should state plainly to the working class in foreign countries the brutal competition, the tyranny of the employing class, the meager wages and the high price of food and other necessaries of life, the loss of life and lack of adequate legal protection of the worker in this country, and, above all, the vast number of the unemployed here. Not only do the great number of immigrants subject themselves to worse conditions, but the class struggle loses their voting power for at least five years, sometimes more.

* * *

"By far the most important question which is up for consideration by the nation is that of usurped power by the federal judiciary. Out in Kansas, the city of Coffeyville, by an overwhelming vote, adopted the commission form of government, under which it was claimed by its advocates the citizens would have the power to regulate their internal affairs through the initiative, referendum and the recall. The adoption of the commission form of government by the the citizens of Coffeyville was brought about because of the failure of the city council under the old system to afford the citizens relief from the exorbitant prices charged by the gas company. After the adoption of the commission form of government, 57 per cent of the voters of Coffeyville signed a petition asking the commissioners to pass an ordinance lowering the price of gas. They won and were rejoicing over their victory, but the gas company took the ordinance to Judge Pollock of the Federal Court, who issued an injunction restraining the commissioners of Coffeyville from putting into operation the provision of this democratically enacted law. Pollock issued the injunction on the ground that the Direct Legislation feature of the commission plan of government was in violation of the constitution of the United States."

The Labor party of Australia, which came into power recently, has just plucked another substantial victory.

South Australia, which is one of the most important states, has just elected the entire labor party ticket.

The new state officials for South Australia are: J. Verran, miner, premier and commissioner of public works; F. W. Coneybeer, journalist, minister of education; C. Vaughan, shoemaker, treasurer and minister of mines; F. S. Wallis, printer, secretary of state; J. P. Wilson, saddler, minister of industry and farming, and W. J. Dening, lawyer, attorney-general.

The workingmen of Australia are now bending all their energies to capture the state of New South Wales. The old parties in that state are split up, and practically expect defeat at the hands of the Labor party.

* * *

Comrade Allen Cook of Canton, O., in correspondence with J. Wesley Hill, the Socialist traducer, has written a letter that should be circulated wherever that speaker holds forth. It can be procured in leaflet form from the New York Daily Call, 442 Pearl street, New York City.

Dr. Ada B. Falley

Buffalo, N. Y., Sept. 14. 1910.

Editor Christian Socialist:

The Buffalo Center of the Christian Socialist Fellowship held no meetings during August. At our first meeting in September, held last Monday night, the following resolutions in commemoration of our departed comrade, Dr. Ada B. Falley, were adopted:

Whereas, The all-wise Father has summoned to a higher plane of usefulness our comrade and devoted fellow-worker, Dr. Ada B. Falley; therefore, be it

Resolved, That we, the members of the Buffalo Center of the Christian Socialist Fellowship, do hereby express our deep sense of personal loss, and extend our heartfelt sympathy, to the bereaved members of her family; and, be it further

Resolved, That these resolutions be spread upon our minutes, that a copy be transmitted to Dr. Falley's daughter, our comrade, Mrs. Josephine F. Clark, and that a copy, together with a sketch of Dr. Falley's life, be sent to the Christian Socialist for publication.

Mrs. W. D. Thayer,
Fred Bippert,
Horace Mann,
Committee.

The following sketch of Dr. Falley's life is furnished by her daughter, Mrs. Josephine F. Clark, a member of the Buffalo Center of the Fellowship, at the request of the secretary, and in compliance with the foregoing resolutions:

Dr. Ada B. Falley was born near Fulton, Oswego county, New York, June 26, 1845, and was a graduate of the Oswego State Normal School. After her marriage in 1867, she lived for about twenty years at La Fayette, Ind. Here she became engaged in Sunday School work, and was for years the secretary of the Indiana State Sunday School Association. In later life, she held a similar position in the Connecticut State Sunday School Association while residing at New Haven.

Dr. Falley was a great student, and during her early years in Indiana, besides taking up the study of languages, arts and sciences, she studied medicine, and was the first woman in the state of Indiana to receive a license to practice medicine. With her strong, yet sensitive, nature, she became known for her accurate diagnoses of difficult cases; and many have blessed her for her charity work.

Most of her summers for the past twenty-five years have been spent at Chautauqua, New York, where she was well known as a worker in the W. C. T. U. and the Equal Suffrage cause. For several years past she has been president of both local organizations there, and was vice-president of the Chautauqua County Suffrage Association and treasurer of the Willard Federated Union of the W. C. T. U.

In 1908 Dr. Falley established an office at Buffalo, N. Y., and when the Christian Socialist Fellowship Center was organized, she very kindly donated the use of her rooms at 395 Ellicott square as headquarters. She was always ready to help every good work as much as she possibly could, and realized that Christian Socialism included all good works. The last year and a half of her life she was a member of the Bahai movement which seeks the unity of all religions.

Dr. Falley died at Atlantic City on July 31, 1910, and she carried with her the love of a host of friends.

"And their works do follow them."

The Gentle Crime of Bank Looting

Here is a gentleman's crime for you. To break into a house and steal the family silver, or to clean out a chicken coop in the dead of the night, is simply vulgar, it reveals the depth of depravity. But when it comes to putting the hand into the coffers of a great financial institution and extracting therefrom money that counts up into the thousands—then you have something that is absolutely refined in its nature. It is a gentleman's crime. During the past five years no less than $28,000,000 has been embezzled from banks and trust companies in the United States. And this enormous amount was taken, not by burglars and robbers, not by men of the lower strata of society, but it was filched by trusted men, men of education and of position, who moved in the best of circles and who had the confidence of their fellows. It represents the looting of the so-called upper classes. It is the crime of the gentle.—Epworth Herald.

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